

THE ANGLICAN DIGEST

LEVEL
ONE



AUTUMN A.D. 1963

CREAM OF THE AUTUMN CROP

Father Bob and His Boys, by Emily Gardiner Neal
The Autumn selection of the Episcopal Book Club

EMILY GARDINER NEAL, hitherto noted as the author of four impassioned books about spiritual healing, has stepped outside that field to write a fast-moving, novel-like account of the St. Francis Boys' Homes in Western Kansas.

Father Bob and His Boys is as rich in conflict and suspense as are many thrillers, but it also raises some important questions. The Rev'd Robert H. Mize, Jr., St. Francis' founder, admittedly was no psychologist, administrator, or theorist, but he managed to plant his Homes firmly, keep them true to their original vision, and give to hundreds of young men on parole (for offenses from car theft to homicide) a sense of responsibility for themselves, their fellows, and their communities.

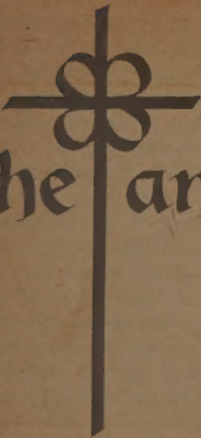
If Father Mize (now Bishop of Damaraland) so often succeeded in bringing youths to disciplined, constructive lives through such out-of-fashion methods as daily doses of compulsory chapel (Elizabethan English and all), a father-centered Christian family life, and obedience to the hard sayings of our Lord, one may wonder why many modern-minded parishes fail to inculcate charity and zeal within their more select clientele. Among the joys and tragedies of the St. Francis story, thoughtful readers will find much to meditate upon: particularly in the contradictory character of the founding priest. Weak in most of the big-business virtues which inform our society but strong in faith and self-giving, Father Mize's life gives important hints about just which solutions are really practical and relevant to the problems which now face the Church and the world it is sent to save.

Father Bob and His Boys is published by Bobbs-Merrill Company, 4300 West 62 Street, Indianapolis, Indiana 46206, at \$4.50; see the special offer and order form on the next-to-last page of this issue of *The Anglican Digest*.

This season's cover reduces to pattern the red barn home of TAD and the EBC; the symbol is an old sign for autumn.

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AUTUMN A.D. 1963



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

BISHOP OF ROME

IF YOU saw the Coronation of Paul VI on television, you probably know more about it than I do—everything, in fact, but how I got into the front row. I was there because few of the observers to the Vatican Council were in town and I was made an alternate. The Bishop of Ripon was our chief observer and Canon Pawley was there as our continuing representative to the Vatican Secretariat for Unity. The crowd was beyond imagination. The Russian Orthodox sent a bishop and an archpriest. Did you notice the Pope's tiara? It is Byzantine, of

the time of the undivided Church, and symbolizes the hope of a good part of the Christian world.

Immediately after the Coronation we were told that the Pope wished to receive us early the next morning. So soon as he had an audience for the diplomatic representatives to the Holy See, Paul VI received us, a motley handful of "separated brothers," in his private library where John XXIII had received the Archbishop of Canterbury and where I had been with our Presiding Bishop in 1961. We were greeted warmly: we priests

taking his hand and bending the knee as is proper to a bishop, the bishops with a handshake as between brothers. We sat in a semi-circle with the Pope in the middle on his slightly higher chair. The atmosphere was relaxed; we might have been gathered around our own bishop at home to talk about local missionary affairs.

I thought of the evening that the then Cardinal Montini came to the rectory for dinner. He is a learned and humble man. He lacks the sort of extroverted openness of his predecessor, but has a direct and simple warmth that puts one completely at ease. He came to the house in the company of a more expansive and colorful archbishop; and our two youngest boys met them with the candles which traditionally light in a cardinal. Briefed by Canon Pawley, the future Pope asked my youngsters, "Which of you is Mark and which is Stephen?" Eleven-year-old Mark told him, and asked in turn, "Which of you is the Cardinal?" At dinner, he insisted that my wife and Mrs. Pawley precede him through the door, and the boys got medals and Vatican stamps from him the next day.

At the audience, the Pope quietly stated his thankfulness for the new understanding in the Church, and his intention to continue to serve it. My impression is that he has already

gone beyond Pope John, which he has been able to do because of what happened in the times of his predecessor and Pope Plus XII. He was most open in asking that other parts of the Church ask the Church of Rome questions which they feel must be answered if the Church is to be healed—but only if they are willing to make the same offer in all humility. Who, I wonder, is whole enough at the moment to ask the questions? Well, a good part of faith is going ahead when humanly we are not ready.

My own pet theory is that Western Christendom ought to do some serious work on what separates it from Christians of the East (*i. e.*, differences on the doctrine of God); such considerations would promote the healing of the Western Church, move us toward unity with the Orthodox Churches, and speed the day when the reconciled Church can begin to reconcile the world. John XXIII helped us all by showing the reality of reconciling love. Cardinal Bea says that the XCIX Archbishop of Canterbury provided the turning point by sensing the change of atmosphere and acting on it; the Anglican Communion might carry on by taking another look at the Lambeth Quadrilateral which offers as a standard for reunion, "the Nicene Creed in its present form."

Before we left, something happened which none of us could have dreamed a few years ago. The Pope suggested that we say together the Lord's Prayer, each in his own tongue. So we did, standing close together in that magnificent red room, just as though we were what we are—sinful men being filled by the Holy Ghost, primitive Christians of what must always be "the early Church." Then, not offering his lordly blessing, Paul VI gave each of us in turn the kiss of peace, his hands on our shoulders and ours on his, as Christian brothers always have done.

Taking leave was simple. There were first copies of his newly-minted medal for all hands and a smile of great warmth. I had no sense of leaving the King's presence as I did even with Pope John—there was trouble backing out of the room the last trip! Words cannot con-

vey the excitement of the events: the Pope's calling us so soon, the simple address, the prayer together (which would be impossible in Tacoma, USA), and the kiss of peace. I write this because in some way we need to pass on that kiss in humility, to make real among us the true nature of the Christian fellowship, and to get on, directly and wholeheartedly, with the ministry of reconciliation which is the calling of us all.

That afternoon I shook the hand of the President of the United States at a very nice party and I wish you could have been there; but the one in the morning had a lot more to do with history and with hope. You *were* at that one, as were all men who find their unity in Christ and none other. — The Rector of St. Paul's Within-the-Walls, the American Church in Rome; taddled from a letter.



"... AS WE FORGIVE THOSE ..."

AN OFFENDER must be punished: I don't argue about that; but to punish and not to restore—that is the greatest of all offenses. If man takes unto himself God's right to punish,

then he must also take upon himself God's promise to restore. There's a hard law—that when deep injury is done to us, we never recover until we forgive.—Alan Paton





BY WILL AND DEED

● The Diocese of Louisiana has been given St. Martin's School at Metairie (kindergarten through twelfth grade), a property worth \$2,500,000.

● Margaret White Knoblock, widow, late of Rock Island, Diocese of Quincy (Illinois), left to her parish (Trinity) to be used at the discretion of the Bishop for advance work in the Diocese, \$158,000.

● Saint Paul's Parish, Brainerd, Minnesota, has received 39% (\$44,507.09) of the estate of the late Harry Carlson (long-time clerk of the vestry) for its endowment fund.

● Lucille Simmons Brown, widow, in a sixty-bequest will, left her \$30,000 residence to her home parish (St. George's, New Orleans) and cash amounts to several diocesan institutions.

● Robert L. Cameron gave to the Bishop of Northern California 20 acres (worth \$100,000) twenty miles east of Sacramento for a secondary school, and offered to build on an adjacent five-acre tract a chapel for the proposed school and developing community.

● The Wilks Fund of St. Peter's Parish, Morristown, Diocese of Newark (N.J.), last year granted over \$35,000 to various purposes: among them,

\$10,300 to three parish seminarians; to the Rector's discretionary fund, \$1,500; to the diocese, \$10,000; to Virginia Theological Seminary, the fourth of five annual \$2,000 grants; to St. Philip's Parish, Manhattan, \$2,500 for a youth center; to the Church in Haiti, \$5,000; and to St. Barnabas' Parish, Georgetown, British Guiana, \$500.

● Jacob France, late of Baltimore, left to the Diocese of Maryland's Church Home and Hospital \$150,000.

● Grace Church Parish, Menominee, Diocese of Northern Michigan, has been given \$60,000 to put up a new three-story parish house, church school, and parish office building.

● Edith M. Tennant, a widow late of Clearwater, Florida, left to St. John's Parish, Albion, Diocese of Springfield (Illinois), \$5,000, which will be used to build a parish hall.

● Mrs. Sadie Knaus left to her long-time parish, All Saints', Bergenfield, Diocese of Newark (N.J.), the residue of her estate after personal bequests were paid; the amount is about \$100,000.



We are only about 60 generations from the time of Christ, 90 from King David, 110 from Moses, and 125 from Abraham. That's really not such a long time. — A parish bulletin



CITY

FROM THE beginning, the Church has been primarily a mission to the city. Even today, with all the major changes of our culture and the rise of such things as suburbs and college towns which did not exist in antiquity, the city continues to be a center of political, social, intellectual and religious life.

The episodes in the Book of Acts show us St. Paul's encounters with the great Hellenistic city-cultures of his time — Antioch, Ephesus, Athens, Corinth, and Rome. Cities in those days had problems as they do now — unemployment, relief, and public health problems. The Church, as it emerged from being a secret and isolated group to become an element in public life, was familiar with them all; local bishops and priests were expected to take the lead in charitable work, public assistance, and public welfare, and they did so. St. John Chrysostom, then an experienced priest at Antioch, spoke feelingly in his sermons of the difficulty of persuading the more affluent mem-

bers of his congregation to support the badly-needed charitable work. If all those who could afford it would tithe (he once sadly remarked), there would be no problem.

The Church of his time undertook to serve pagans as well as Christians, and found in such service one of its greatest sources of strength and growth. Not only was it aware of its role in the life of the city, but it expressed its responsibility in public worship. The early Christians prayed for the cities in which they lived.

The custom was different from our modern one, but the cities also were different. The ancient city was smaller and a more homogeneous unit than its modern counterpart. Its citizens were conscious that they had been shaped and nurtured by their city, and that the city in its corporate capacity had given them their education and their social, intellectual, and religious training. In its turn, the city was aware of its debt to its people, and through its elected

officials and its council of elders, provided many services — education, physical training, charity, and social service — that now are dispersed at least in part among private, state, or national agencies.

The citizen looked naturally to his city as his foster mother and as the agency which protected his development and training. A citizen of Athens was as much an Athenian as he was a Greek, and a Roman was a citizen of his city as much as he was a citizen of the empire. When St. Paul sought to command the attention of a Roman officer, he described himself as a "citizen of no mean city."

It is not surprising to find that the earliest forms which have been preserved of the celebration of the Holy Eucharist in the Greek Church always include a prayer or prayers for the city in which the congregation dwelt. The prayer for the city was, of course, only one of a large number of prayers which the Greek mind felt to be an essential part of the Church's chief act of worship.

Prayers were said for bishops, priests, deacons, for those in minor orders, for monks, nuns, for the departed; for the sovereign and the members of the imperial family and of the imperial court, for the armed forces, for those who travelled, for those in chains or in prison, for prisoners of war, for exiles, for

those condemned to hard labor in mines and quarries, for slaves; for the ill, for those who labored under burdens, for those possessed of unclean spirits; for sunshine, rain, dew, fertile crops, for those who labored on farms belonging to the churches, for those who built or decorated churches, for the singers and custodians of churches; for the whole congregation, for the poor, widows, orphans, strangers, and all who had asked for prayers; and finally, for any who might have been overlooked in the enumeration. Such ancient forms lie behind our presently abbreviated or curtailed liturgies, but the phrase "all sorts and conditions of men," seems rather a pale remnant of such intercessory riches.

The prayer for the city has been lost entirely. It was said at different points in different liturgies and the phrasing varied, but the thought was the same. In one of the earliest surviving liturgies, the so-called Apostolic Constitutions (about A.D. 380), the prayer is "for this city and those who dwell in it": that is, presumably, for pagans as well as Christians. In the Liturgy of St. James (fourth century), the priest prays for "the holy city of Christ (Jerusalem) and for the capital (Constantinople) and for every city and place and for those of the orthodox faith who dwell in them."

The Liturgy of St. Mark (fourth century), the traditional eucharistic rite of the Church at Alexandria, contains an elaborate prayer "for this lowly and humble and Christ-loving city; save it from evil days, from hunger, disease, and uprising of the people."

The Byzantine Liturgy of St. Basil offers a prayer to God to "save this flock and every city and place from hunger, pestilence, earthquake, from being submerged in the sea, from fire, sword, foreign invasion, and domestic warfare." In the modern text of the Liturgy of St. John Chrysostom, which is the form of Holy Communion now most frequently used in the eastern Churches, two prayers are said at different points in the worship, "for this city in which we sojourn and every city and land and the faithful who dwell in them."

The stately and meticulous prayers of the ancient Church and of its direct continuation, the Orthodox Churches of the east, might seem overly elaborate

to present-day parishes of the American Church and to revive the ancient forms in their entirety might not be practical; but what would happen if occasionally, or more than occasionally, we were to say a collect for the city we live in?—Taddled from *The Witness*



PREACHING

I AM not come to call the righteous, but sinners to repentance. (St. Matthew 9:13)

Now, this calling implies a voice as well as a word. It is by the word; but not by the word read at home, though that be a pious exercise; nor by the word submitted to private interpretation; but by the word preached, according to His ordinance and under the great seal of His blessing upon His ordinance. So that preaching is this calling; and therefore, as if Christ do appear to any man in the power of a miracle or in a private interpretation, yet He appears but in weakness as in an infancy till He speak, till He bring a man to the hearing of His voice in a settled Church and in the ordinance of preaching. So how long soever Christ have dwelt in any state or any Church, if He grow speechless, He is departing. If there be a discontinuing or slackening of preaching, there is a danger of losing Christ.—John Donne

In an English churchyard is this inscription on the gravestone of a young girl: "It was as if she were a rose tree which climbed the garden wall, but blossomed on the other side."



MANY THANKS to all the readers of *The Anglican Digest* who wrote so warmly and encouragingly after last summer's issue mentioned the plight of the little magazine — well-received but far from paying its own fairly-expensive way (the last year's cost, \$25,000; last year's receipts, \$7,000—the Episcopal Book Club paid the difference at the expense of other projects abuilding at Hillspeak). To know that TAD is received by so many in the same spirit it is put out fills us with awe and trepidation. Praised be God our Father who by His Holy Spirit gives one mind to members of the Body of our Lord Jesus Christ.

We were surprised to realize that the quarterly appearance of TAD in the mailbox was a matter of mystery to some of our readers. "TAD was given to me by someone who chose to be anonymous," said more than one correspondent. In fact, if a reader has neither subscribed for himself nor received a gift-card (from anonymous or whom-ever), he may be certain that TAD comes with the compliments of TAD itself. We come across addresses of Churchmen in diocesan publications, parish bulletins, and secular newspapers,

and add them to our mailing list. That is why we cannot make much mention of money: TAD goes to too many people who never asked for it. When a gift is given unasked, only the receiver knows what debt is owed or how to discharge it.

Three of our small staff do most of the art and editorial work for TAD (if it is slender this season, it is because two of them were out of the office with one sort of ailment or another last summer — one for two months), but few of the dozen people who live or work on Grindstone Mountain have nothing to do with the magazine. Four work more or less full time on address changes and additions, and the two outside men come in when it is time to mail the 89,000 copies.

It is too early to report on TAD's current financial condition; it appears to be improved since last season's statement but still far short of self-support. Nevertheless, TAD will continue, thick or thin, almost at any cost. The love letters of the past couple of months make sure of that, even more than any money they contained.

Meanwhile, back at the book ranch, life went on despite dis-ease and deficit. Almost every

day during the dry and hot summer, our brush-hog went out behind the tractor to reclaim a grown-up field or to keep one reclaimed; sometimes the blade was put on and a walking trail was put in. The mile between the crown of Grindstone (where the chapel will be someday, God willing) and Baker's Pond (where camping and picnicking facilities are proposed) is beginning to look like the series of parks it is meant to hold.

The summer's best news is that the purchase of the original 1,100 acres of Hillspeak may soon be completed—two years ahead of time. All thanks to God and to the loyal EBC members whose thirst for knowledge of their Lord and His Church made it possible. Other matters of thanksgiving: in August we built our first house, a small cabin under some pines on the south side of the mountain (it was financed by a member of

NO CONTEST

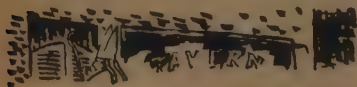
Last winter TAD offered ten dollars to the reader who first guessed the time and place of this writing: "God has inflicted upon us such a want of sincere preachers of the word, that a man may now travel from the east of *England* to the west, and from the north to the south, without being able to discover a single preacher, who, out of a pure heart and faith unfeigned, is seeking the glory of our God." Surmises ranged from Copenhagen to California, from 848 to the present, but although several competitors said *England*, none came within 200 years of 1541 when Richard Hilles penned

the sentiment. The contest is now closed, with no winner.

Mr. Hilles was quoted in *The Doctrine of Faith in the Reign of Henry VIII*, by D. B. Knox. The book brings the age alive through reproducing large chunks of contemporary letters, tracts, tomes, drama, and doggerel. Because it goes back to primary sources, it is delightful reading for those interested in either history or theology. It is published by James Clarke in London (at 18/6-) and is available in the U.S. from Alec Allenson, 635 East Ogden Avenue, Naperville, Illinois 60540.

the community who has saved most of her pitifully small salary since she came with the EBC a decade ago); and shortly thereafter we took title to an adjoining 33 acres which hold an eight-room house (more living space for the hands we need greatly) and the site for the future amphitheatre - home of "Operation 3M+", complete with parking space, right on Highway 23.

The season saw the usual and welcome visitors, including some bishops, priests, deacons, and a great many members of the honored order of the laity. They are always welcome, but particularly between 8 A.M. and noon, and 1 and 5 P.M. (when someone is sure to be handy to show them around our red barn and beautiful mountain) and at the daily offices and Holy Communion (Morning Prayer at 6:40, the Eucharist at 7, and Evening Prayer at 5:30).—TAD



Churchmen once (1904-05) operated a saloon in New York City, the Subway Tavern in the Bowery; despite an endorsement by the *New York Times* and an address and blessing by the Bishop, protestant preachers and financial failure (drinks were not watered and other sharp practices were not allowed) closed its doors after 13 months.



EUREKA SPRINGS, a city and health resort, one of the county-seats — Berryville being the other — of Carroll County, in the extreme north-western part of Arkansas, U.S.A., in the Ozark uplift, 1800 ft. above the sea-level. Pop. (1900) 3572. There is a transient population of thousands of visitors during the year. The city is built picturesquely on the sides of a gulch, down which runs the Missouri & North Arkansas railway*. A creek running through town empties into the White River, only a few miles distant. The surrounding country varies in character from mountains to rolling prairie. The normal mean temperature for the year is about 59° (42° in winter, 61° in spring, 75° in summer, and 58° in autumn): the average rainfall, about 33 in. The atmosphere is dry and clear. Apart from its share in the agricultural interests of the surrounding region, the entire economy of Eureka Springs centers in its medicinal springs, exploited since 1879, when the first settlement was made." — Taddled from *The Encyclopaedia Britannica*, 11th edition (published 1910)

*Once fondly known as the M&NA, or the "May Never Arrive," the railway has departed, as have about 2,000 of the 1900 population.

ACCORDING TO—

★ The Bishop of New York: "The responsibilities that face Americans cannot be met without a drastic re-evaluation of our emphasis on comfort, pleasure, and luxury: an emphasis that gives to the less privileged and developed nations the impression that we are a complacent, self-seeking, completely materialistic lot of people."

★ An American priest (member of a delegation which visited Russian Churches): "On the last day we had a press conference at the Hotel Ukraina. There was the usual demand for statistics — how many churches open, what freedom for religion, and the like. Then one of the men from the Moscow Patriarchate of the Russian Church took the floor and addressed the American journalists. 'You do not formulate the question correctly,' he said. 'It is not a matter of numbers. The question is, does the Church perform its function? It does. It witnesses to the Gospel of Christ. That is what the Church is for.'"

★ A parish paper: "The catholic faith of the Episcopal Church is not of its own making. It is what which we have received. We do not change it or add to it or

subtract from it. It is not ours but our Lord's. The Church is His, not ours, therefore, any talk of unity must first be preceded by an understanding that externals such as vestments and candles are not important, but that Holy Orders, Sacraments, the Faith as set forth in the Creeds, and the Bible, are essential. We desire God's Church to be truly One Church, but it cannot be so on any basis other than the fundamentals of the Faith."

★ The Bishop of Nebraska: "We live in a chaotic and yet exciting world, one in which the life of the redeeming Christ is always relevant, even though our vision is often blurred. Pray unceasingly for peace and unity and offer your thanks to God for the blessing of His bounty."

★ The author of *Waiting for Lefty* and *Golden Boy*: "In the thirties, with all the scrabbling and pain, people had hard, hermetic identities. They knew where they were going. Today the American people do not know who they are or where they're going. Be decent, we say, don't complain. That is a new kind of Calvinism that allows no individualism. It is a fright-

ening phenomenon as rigid as any Calvinism ever practiced."

★ A Canadian priest: "We are being given a rough time in these parts by American generals and State Department officials. Perhaps the Church can show people on the political and military levels that we are capable of getting along with each other."

★ The Bishop of Llandaff (The Church in Wales): "Every time we add to our churches something not really necessary, but which we think it would be 'nice to have' (such as a stained glass window, a new organ, reredos, or pews), ten percent of the cost should immediately be sent overseas through one of the missionary societies."

★ *The American Church News*: "The reunion of Christendom must be the desire of every true Christian and, however much we may at times disagree about the methods of achieving such unity, we have no excuse for wavering in our intercessions."

★ The Bishop of Eau Claire: "I hear rumors, not unfounded from time to time, of Guilds deciding to buy organs. That is the business of the Bishop, the Vicar, and Bishop's Committees and not of the Guilds. Furthermore, the type of organ generally thought of is the sort found in every tavern and bar in the northwest — with full tremolo on at that. The Bishop as rector of the missions has

something to say about such purchases. In the first place, a mission has more important needs than an organ. (For example: no vicarage should be less comfortable than the average home among members of the congregation.) If an organ has to be had, buy a pipe organ and not a honky-tonk, tinny, electronic monstrosity."

★ The Bishop of California: "I think there is something rather insincere in praying for something we are unwilling to work for."

PRIZE

The Anglican Digest will award fitting prizes to the entries which most take our fancy on the subject, "What I wish my bishop would do." (As a sample: "I wish that in celebrating the Holy Eucharist he would say 'AH blation', as in 'obligation', rather than 'OH blation', and thus set an acceptable example for his priests.") The matter treated may be ridiculous or sublime, but neatness of thought will count. Keep under 200 words and have your entry in by Ash Wednesday 1964. Winners, if any, will be announced in the 1964 summer issue of TAD.

★ The Archdeacon of Bedford (Diocese of St. Albans, Province of Canterbury): "Attempts to delete from the lectionary lessons which seem to us unprofitable and useless should be resisted. The Word of God has its message to every generation, but only if it is left undisturbed by ecclesiastical censorship."

★ A woman after a "quiet day": "It was almost as difficult to break silence as it was to begin."

★ The Suffragan Bishop of Los Angeles: "It is unfortunate when laymen get the impression that the priest in the pulpit is merely giving his own opinion about things [particularly where that impression is correct]; our sermons and teachings must be backed up by the Bible, tradition, and theology."

★ The Bishop of Bunbury: "At no other time has the service of women in our Religious Communities been of greater value than today. Their life of devotion to our Lord, their activities in the field of Christian education and in other spheres, the joy and the attraction of a life lived wholly for God and in His grace, is the most powerful answer to the needs of the world around us. To the dedicated life, as in all ages of the Church's history, God now is calling young women to serve Him."

★ A professor of Historical Theology: "I agree with the Bishop Suffragan of Woolwich

that Christianity must show that it is 'relevant to modern secular man,' but that means persuading secular man that he must no longer be merely secular. His secular pursuits and interests can fall into their proper place and lead him to fulfilment rather than to frustration only if he recognizes that he and the world of which he is part are God's creation, made and redeemed and upheld by the love of God, and that the ultimate end for which he is made is not just a limited span of years on this earth but unending life of indescribable wonder and happiness in and with God himself."

★ The Bishop of Pittsburgh: "It is wrong to graduate a prospective priest from any seminary without full training in confession."

★ The Archbishop of Canterbury: "It is an Anglican habit to learn from episodes of human thought without becoming in bondage to them It is for us to be ready to find God, not within the coziness of our own piety, but within the agony of the world and the meeting of person with person everyday. Wherever we find Him, He is still the God who created us in His own image, and sent His Son to be our Saviour and to bring us to the vision of God in heaven."

★ *The Canadian Churchman*: "High-powered conferences like

the Anglican Congress are likely to resemble the love-life of elephants: nothing is done without a great amount of trumpeting; any achievement is at the highest level, and there is nothing to show for it for at least two years."

★ A parish paper: "Our nation could survive if it never had another "beauty contest." Such bald-faced pandering has now reached saturation when we have pickle queens, cauliflower queens, watermelon, pine-tree, and salmon queens, Misses America, World, and Universe. There is nothing wrong with the human body, but a beauty contest is not a proper way to honor it. In every case, commercial interests are using God's children and His highest creation to their own greedy advantage. I plead for disciplined disinterest. Turn the page or the channel selector; or better still, say your prayers and go to bed."

★ A priest: "The problem before the Church is not so much whether or not the office of a bishop should continue to be exercised by a man whose views are a rather unoriginal rehash of Bultmann, Tillich, and Bonhoeffer (he does not seem to realize the ultimate implications of his muddled and misleading writings), as whether our future bishops should not be required to undergo a more exacting training during the em-

bryonic stages of their careers, so that, even as early as the time that they are made deacons, they should be able to express themselves with reasonable clarity and precision."

★ A Canadian priest: "Women who wear great gobs of lipstick to the altar rail offend against good taste, ruin the Church's good linen purificators, and come near to profaning the Blessed Sacrament. Lipstick, however attractive it is in the world when used in moderation and however it contributes to a woman's comfort or morale, should not be worn to Holy Communion, and I will refuse the chalice to those who come with it plastered on their lips".

★ *The Anglican News* (New Westminster, Province of British Columbia): "More Anglicans attend church on a Sunday morning in Africa than in Canada and the United States combined."

The Anglican Digest offers a prize of \$25 to the seminarian who submits the best essay to be entitled "The Foolishness of Preaching" and based on I Corinthians 1:21. All entries must be typed (double space), contain no more than three hundred words, and must be received at Hillspeak no later than the Feast of the Circumcision, A.D. 1964.



NOVEMBER. We had one of the largest fires the village has ever seen when the old hospital burned (the new one, built by the U. S. Government for \$4,000,000, is in full operation—a plush place). The fire started at 6:30 in the morning. Church bells rang to get the people up, since flying sparks were a danger to many homes. In less than three hours, the old two - and - a - half story frame structure was destroyed. Kotzebue has no running water, so little could be done except to bring in Cats [tractors] to push the burning building away from others. No one was hurt, but one Cat driver got a warming when his seat caught on fire. As it turned out, the blaze was one of the most successful social events of the season.

DECEMBER. Very busy. Early in Advent, I took Holy Communion to our people in Noatak (75 miles north). Christmas Eve in Kotzebue saw a goodly number of our people in church on a cold but clear night; the stars were exceptionally bright. The next day, the

church was filled again, and the mission gathered afterwards in the parish hall for the feast. What a time we had! That evening, we had Eskimo dances.

On the Eve of the Circumcision, we flew to Allakaket for the ordination of a friend to the priesthood. A bush ordination is something. In our plane were two priests, one deacon, four gallons of ice cream, five dozen donuts, a ten-pound ham, and a 175-pound bishop. It was fifty below in Allakaket, a small village on the Arctic circle. The Church's other plane was there before us with the upper Yukon valley clergy, and all of us were cared for by our Indian Churchmen. At the pot-latch (something like an Eskimo feast) that night before the ordination the following morning, I ate my first black bear and black bear soup—both very good; we also had cauk (frozen raw fish, just like home), moose, caribou, and plenty of hot tea and coffee.

JANUARY. On the first Sunday, one of the young women of the mission was found frozen to death. She was the mother of nine children, the last baptised by me three days after the burial. Her death was a blow to the mission, but the family of the Church gathered around her family to care for and to comfort them. They are well-grounded in the Faith and hold earnestly to the holy hope of the Resurrection.

APRIL. I celebrated my first White Easter—the feast of our Lord's Resurrection came in an Arctic storm. The gusty weather did not diminish in any way the joy of the day; with the snow drifting up half-way on the windows of the church, things were right cozy in St. George's.

JULY. At long last, it is summer on the Arctic coast. We still have to wear coats out, but the ice and snow are gone and the sun has been up for the past 26 days. It will be up for about nine more, then we will begin to have darkness over the land again. The Church's seasons are more than ordinarily interesting under our rapid changes of light. During the long Trinity season, the days get shorter and shorter. During Advent, we have only about two hours of light a day. Just as we have the darkest day, our Lord is born and immediately the days begin to get brighter. In the Arctic, truly the Light comes into the world. —The Vicar of Kotzebue, the Church in Alaska



VOX POPULA

THE FOLLOWING are excerpts from papers submitted by pupils taking courses in Christian doctrine at St. John Bap-

tist School, Mendham, New Jersey. The contributor claims they are unchanged:

DIOCLETIAN: the head of a diocese.

HUMAN SACRIFICE died out because the people didn't like it much.

CATECHUMEN: the burial place of the Jewish people.

TROUBADOURS OF GOD: written documents which finally put the clergy in their place.

CELIBACY OF THE CLERGY: the celebrating Mass whether he is a good man; it has no effect on the communicant.

PAPAL BULL: a false document used to get something that was wanted by the clergy.

IKON: a signature used by the Pope.

APOSTATE: the successor of the Apostles.

PYX: the head piece for the Bishop.

EPISCOPAL: when you believe Catholic but not the Pope.

ASCETICISM is when you live by self denial. You have only one fig instead of two figs a day, which usually kept you unmarried.

THREE HERESIES were Arianism, Monasticism, and Gnosticism.

WITH BENEDICT'S RULE men could worship God yet not go mad.

TREASURY OF MERITS was the place where the Popes kept their money. — *The Living Church*



WHETHER or not he knows it, everyone has some sort of religion, something which gives ultimate meaning to his life. The most popular religions in America today are Scientism, Positivism, Humanism, Pelagianism, and Secularism — none of them barred from the classroom by the recent Supreme Court decision. Any teacher is free to indoctrinate his students to his heart's content. In fact, the proscription in the public schools of reference to Jewish, Christian, or of any other acknowledged religions, amounts to mandatory indoctrination in one or more of those unexamined, undefined systems of values. I read somewhere of a church building which is used weekdays as a public school room — after the cross carefully is covered. That covering is also a religious instruction.

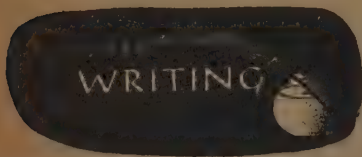
No teacher can avoid teaching religion. He teaches it every day of his life, in and out of the classroom, wittingly or unwittingly. He cannot do otherwise. I know a woodworking instructor who became so exasperated at the expression, "teaching boys to work with their hands", that he threatened to put lockers outside the shop for his students to leave their heads in when they entered. It is no more pos-

sible for a student to bring his hands to class and leave his head behind, than for him to bring both and leave his soul behind. While his head and hands are learning, so is his soul. The teacher indoctrinates as much by what he does not say as by what he says. He instructs by example. His choice of emphasis is part of his teaching. His pupils sense easily enough what is important to the teacher, both in his subject and in his relationships with people.

If teachers were to eliminate all words with religious significance, new ones would have to be supplied. Hardly an object in my chemistry laboratory is without religious overtones. My students heat things in little cups called *crucibles*, which word is related to the word *crucifix*. A crucible originally was a lamp hanging before the cross of Christ in a church. Our culture is so shot through with Jewish and Christian doctrine that we can choose to be ignorant of it or we can choose to be indifferent toward it, but we cannot choose to remove it: that is not possible.

A teacher never knows when an attitude, expressed or implied, may be the turning point in a student's life. Every teacher is teaching religion, so it would

be well that he know what religion he is teaching. Being a teacher is a great responsibility, and that is why the job is the best in the world. — A professor of chemistry; taddled from Colorado State's *Collegian*



MUCH practice in the expression of clear thought automatically leads to an adequate style; certainly St. Jane Frances de Chantal was aware of the need for good presentation of all written matter. Her advice to her nuns was always in the same direction: when you have to write, begin by asking God to guide your pen, then go ahead, write simply, briefly, without any affected phrases, without repetition. In describing a sister's life and character for her obituary — an account of every nun who died was sent round to the other houses—avoid exaggeration, be truthful and not too general; a specific and characteristic action carefully selected from among many is worth more than any amount of pious generalization.—Taddled from *Madame de Chantal: Portrait of a Saint*, by Elizabeth Stopp; published by the Newman Press, Westminster, Maryland.

PLIGHT

PARISH and diocesan papers are once again full of "stewardship," "every member canvass," "tithing," and "pledge cards"—and it is all useless, useless. Late next summer, those same papers will be scolding the reluctant, uncomprehending persons now being signed up for not honoring the pledge extorted from them. If Christians were taught (by word and example) from childhood or Confirmation to give themselves wholly to God, the Church would have their financial support without coercion. All the yearly "stewardship" hullabaloo may keep the church organization creaking onward in some direction or another, but it also raises the question whether any organization is worth supporting which has so little confidence from its members that it finds such methods necessary. —Taddled

UNTIL DEATH

"There ought to be a special place in heaven for the wives of priests," said a well-meaning woman.

"Perhaps you're right," said her friend, "but I would much rather go with my husband."

—Long Island Tidings

"LET THE DOG SEE THE RABBIT"



Straight talking and common sense from England on the Vatican Council, Church Unity



DISUNITY was already an old trouble in the Church before the time of the Reformation. By 1045 the divergence between the Eastern and Western Churches (interlocked as they were with geographical and political separations whose roots went back as far as the time of Diocletian) was made formal and definite. By 1190 there was a "protestant" (almost "puritan") Church in Italy; and there still is. Other cracks and rumblings were found on the continent before the Reformation set off the chain reaction which led a French visitor to exclaim, "The English have a hundred ways of worshipping God, and only one of making soup!"

A serious practical attempt to reunite the Eastern and Western Churches was made as early as 1439, but it did not succeed. Even in the seventeenth century the possibility of closing the rift between the Roman and Anglican Communion was seriously canvassed. The matter was reviewed again in the time of the Tractarian Movement of the last century and again at Malines as recently as the nineteen-twenties.

Recurring approaches have been made between Anglican and Orthodox Churches, and enough progress has been made that the informed speak of future success as fairly certain.

As far back as 1661, attempts have been made by Anglicans and Free Churches (in the United States the latter would be called Protestant Churches) to draw closer together. Protestant bodies in France have come to an understanding.

In 1932 Anglicans and Old Catholics declared themselves to be in full communion; more recently the South India Church and the Church in Ceylon have been carrying out pioneering but uncertain experiments in union.

Churches have not been so supine and lethargic as their critics make out: even Roman voices were raised on behalf of conciliation four hundred years ago at the Council of Trent. More recently the attitude of Rome might be summed up as, "Of course you can come back — if you are sorry."

Now the Pope has called a council that is larger than any previous one, and has set it to look at the situation squarely

and urged the use of "the medicine of mercy rather than that of severity."

Although Romans may not like to see the matter put so bluntly, the whole situation is new because the Roman Church is *not the same* as the Church which provoked the Reformation. The movement labelled "Counter - Reformation" (although it was already under way before the Reformation happened, and therefore was deeper and more spontaneous than a mere "counter" move to the Reformation) has long since rectified many of the matters that were so hotly disputed by the Reformers.

Neither are we the same as the newly-liberated Church of the seventeenth century, forced as it was into a narrow bigotry by the fear of re-absorption. Now that the reek of blood and burnings (not, be it said, unilateral) no longer clouds the vision and that passions have subsided enough to make room for a little more charity, the way is open to approach the many problems in a sane and clear-sighted way, and in an atmosphere not wholly alien to the love of God.

Already some people have warned us not to expect anything from the Vatican Council. To befog the meeting with a poisonous cloud of negative thinking would be the devil's work indeed.

Nobody is fool enough to think that Christendom is going to be re-united by the stroke of a pen; but if the II Vatican Council left all humble and holy men of every communion looking towards unity with hope, faith, and the sincerest desire to take one small step toward it, that in itself would mark the birth of a new epoch.

The suggestion has been made that nothing short of a miracle will soften the attitude of Rome. It may take an even bigger miracle to soften the attitudes of protestants. We would be better advised to drop gloomy forebodings and get down on our knees and ask humbly for both miracles; for God has not lost His power to grant them.
— Taddled from *The Qu'Appelle Crusader*

EXAMPLE

In Pittsburgh, Pennsylvania, some 8,000 members of the Roman Church are enrolled in three colleges: to minister to them there is an oratory of four priests which "makes no pretense of trying to keep students [Roman] Catholic by promoting a score of social activities. It offers only 24-hour-a-day spiritual and intellectual help."

— Taddled from *Time*

ALTAR GUILD COMMANDMENTS

- I. Thou shalt have no boss but the rector.
- II. Thou shalt respect the sanctuary as the Holy of Holies, and do thy work with quiet motions, a quiet mind, and a quiet mouth.
- III. Thou shalt be a devout communicant.
- IV. Remember thy days, and let nothing keep thee from performing thy duty.
- V. Honour the traditions and memorials of thy church.
- VI. Thou shalt be in love and charity with thy fellow workers.
- VII. Thou shalt keep the linen spotless, the fabrics clean and pressed, and the silver and brass shining and bright.
- VIII. Thou shalt take care of the sanctuary, and leave the raising of money to the vestry and other bodies.
- IX. Thou shalt be tolerant and understanding of thy neighbour's traditions and customs.
- X. Thou shalt not be satisfied with second-best for God's throne.

— Taddled from *The Edmonton Churchman*



PREPARATION for Holy Communion should consist of three parts — the preparation of the soul by self-examination, contrition, and absolution; the preparation of the body by a strict fast, neither eating nor drinking anything from the previous midnight until after the Eucharist; and the preparation of the mind by maintaining silence before the Holy Eucharist in the morning. The third of these acts is often neglected, which is to be deplored because

it is very important. The priest keeps the "Greater Silence" and does not speak to anyone (if he can avoid so doing) until he has celebrated Holy Communion in the morning, and we should always remember and respect his preparation by refraining from speaking to him beforehand, except on a matter of vital urgency. If the layman cannot keep complete silence (in some domestic circumstances it would be well-nigh impossible), he ought at least to keep the "Lesser Silence,"

that is speak only upon necessary matters and not to utter a single word that could be avoided. On the way home from Church, do by all means chatter merrily; but please, on your way to Church, try to keep silence, and to occupy your thoughts wholly with what you are about to do, and on Him whom you are about to receive in the Most Holy Sacrament. — The Archbishop of the West Indies.



PEACE

OVER a year ago, because of a volcanic eruption on their 45-square-mile South Atlantic Island (a little less than half-way between Capetown and Buenos Aires), the 260 citizens of Tristan da Cunha were evacuated and resettled in England. Recently, after an advance party revisited the island and found it again habitable (although most houses were damaged, the fish-freezing plant ruined, the sheep gone — but the cattle were thriving), the adult islanders voted 148 to 5 to go home. One said, according to *Time*, "When you don't want to get up in the morning back home, you just stay in bed", and another added, "TV nearly sends us mad. Cars, buses, and trains roar like thunder through our brains. Back in Tristan, a man can come to grips with his soul and his Creator."

GOOD NEWS

HOPE that the *Church Times* in the century to come will speak out clearly to tell the Church and nation what we need to be told. Tell them that the Gospel of God is true and everlasting, that the Holy Catholic Church of Christ is a great supernatural reality, that the cause of Christian unity is urgent and important, and that unity must always be based on truth and holiness. Tell them that the spiritual life of the Church and the life of prayer are of prior importance to the Church's well-being and vocation. Tell them that the impact of the Church on the whole community is vitally important in showing the way to public justice and social righteousness; that no less the historic Christian Faith is still true and matters supremely; and also that Faith has to be brought forward with sensitivity and an imaginative grasp of all the problems involved; and remember that in a new century obscurantism can be just as harmful as heresy. — The Archbishop of Canterbury to the London paper on its 100th anniversary



Teacher: "Who was Joan of Arc?"

Little girl: "Noah's wife."

— Overheard

WE RECOMMEND

◆ To anybody faced with the job of preparing diocesan history, the splendid example of Nelson Rollin Burr's *The Story of the Diocese of Connecticut* (584 pages; published by Church Missions Publishing Company, Asylum Street, Hartford; \$10), which is a narrative rather than a dry record of facts. The Bishop of Connecticut set out to write the history himself, consulted with the present author (historian, archivist, and tolerably good writer), and happily decided to turn the job over to him.

◆ Writing to the Community of the Holy Spirit, St. Hilda's House, 621 West 113th Street, New York 10025, to ask for the lovely brochure on its work and life. The red flames on the cover also form a dove and thus suggest both a work and a purpose: the joyous freedom of godly discipline under the guidance of the Holy Spirit; the twenty pages of text and photographs following express succinctly what religious orders are all about. Since the whole Christian family they are part of is about the same thing, its Father's business, the little nine-inch square booklet sets a good

example for anybody who has begun to long for more quiet reality in a cluttered world. The peace and purpose on the sisters' faces show why their order is being called to serve far beyond the school (now 450 students in twelve grades) that was founded along with the Community in 1949. Our copy of the booklet came with twenty cents postage on it and could not have been cheap to print; better send a dollar along with your request. Every parish should have one for its alert young people to read and digest.

◆ Canon Pawley's *Interim Report on the Second Vatican Council*, soon to be published in booklet form by Morehouse-Barlow, 14 East 41, New York 17. The author of *An American View of the Vatican Council* gives a lucid appraisal of the work of the first session of the Roman council and hints at the good work that will undoubtedly come out of the second session. It is the best short account of the Roman meeting that we have seen.

◆ *The Shoes of the Fisherman*, Morris L. West's curious and fancy-tickling daydream of a future and fictional Bishop of

Rome who combines the virtues of the Christian East and West to put in order the affairs of the Church, the world, and the personal lives of some people around him. Mr. West is more a constructor of tableaux than a novelist: he isolates a few characters in a rigid and carefully-lighted frame which holds them for unremitting examination but does not permit any intrusion of spontaneous, everyday life. The device was effective in the remote mountain village setting of *The Devil's Advocate*, but is less so in a story of cosmopolitan Rome. Nevertheless, even though it is difficult to believe that the characters of *The Shoes* might exist when they are off-stage and not mouthing the speeches

the author has prepared for them, the book still is thoroughly rewarding just as a visit with Mr. West, a serious and humane man with one priceless gift—a passionate, realistic, and contagious regard for holiness. (Order from William Morrow Company, 425 Park Avenue South, New York City 10016; \$4.95.)

♦ To readers who would like to see a homerun hit with a feather, McCready Huston's lightly-done but potent new novel, *The Platinum Yoke*, about country club parishes along the Philadelphia Main Line and elsewhere. The book is a thought-provoking portrait of three good priests who contrive to serve Christ and His Church around and despite the rich Episcopalians with mean souls who consider them all to be part of their private inheritance. The back-stage view of apparently wealthy and fashionable parishes rings true; one wonders if any of the harried men and ruthless women depicted will recognize themselves in the characters; it is to be hoped that they will and come to their better and more loveable selves. The book will do good, but does have one serious flaw. The leading character, a young priest with a tangled love-life, goes about asking any and everybody to "Call me Curt," a practice not desirable to start with and certainly not typical of the

SOURCE

A MAN showed up at the Wednesday night prayer meeting regularly and always with the same prayer: "O Lord, sweep away the cobwebs from the windows of my heart" — but his conduct during the week showed that he wasn't giving God much help. Finally one evening as he was beginning his familiar petition, a fellow worshipper cut him short with, "Dear God, kill that spider!" — Taddled

Nashotah men and incense-swinging parishes we know. It is a false and sour note in one of the truer and more soul-satisfying fictional pictures of the priesthood to come along. (Order from J.B. Lippincott Company, East Washington Square, Philadelphia 19105; \$4.95.)

♦ To Churchmen who wonder just what "the new theology" or "the new morals" (one is reminded of "the new small-talk" in *My Fair Lady*) have to do with the historic Christian Faith: *Image, Old and New*, the Archbishop of Canterbury's little pamphlet "on the problem of finding new ways to state old truths, with comments on some recent efforts to express the Faith in modern terms." In less than sixteen pages, His Grace gently and charitably gives Catholic perspective to the catchphrases of Barth, Tillich, Bultmann, and Bonhoeffer, and shows how the Bishop of Woolwich's recent woolly manifesto, *Honest to God*, has hold of the right questions but the wrong answers. At fifteen cents, it's the value of the year. (See your parish tract rack or order from Forward Movement, 412 Sycamore Street, Cincinnati, Ohio 45202. It is good to have something so praiseworthy from Forward, whose movement of late has been backward from its former simple, earthy soundness into windy vagaries and fancy dress.)

♦ To all diocesans: an eight-page leaflet prepared by the Bishop of Rhode Island, "You, Your God, Your Church, Your Will." People will not "leave Bequests for religious and charitable uses" unless they know about those uses, and it is up to the Church to tell them. Rhode Island's effort to discharge a Prayer Book obligation could serve as a model for any diocese.

♦ To people who would like to hear history speak, Cornelia Otis Skinner's recent record, *The Loves of Charles II*. Six of the women (including his mother and wife) who figured in the King's lusty and miserable life speak to different occasions and make history come alive—and alove. The recording

SANCTITY

WOULD you know who is the greatest saint in the world? It is not he who prays most or fasts most; it is not he who gives the most alms or is most eminent for temperance, chastity, or justice; but it is he who is always thankful to God, who wills everything that God wills; who receives everything as an instance of God's goodness and has a heart always ready to praise God for it.

— William Law.

is not for Christian edification, but applies art to life to arrive at history in the raw; it is rare stuff. (Order from Spoken Arts Incorporated, 95 Valley Road, New Rochelle, New York 10800; \$5.95.) Someday when the money is at hand, some equally rattling-good records to help Church history come alive may be issued by SPEAK, the proposed Society for Promoting and Encouraging Arts and

Knowledge of the Church, which we hope is growing out of the work of the EBC and the little community on Grindstone Mountain.

♦ Reluctantly, *Books with Men Behind Them*, by Edmund Fuller—because the book says some things which ought to be said and heard, but says them pedestrianly and without passion. The book is a self-conscious companion to a former and more spirited volume which tore into the likes of Tennessee Williams for their destructive teaching about human needs and nature, but the present adjective-laden attempt to praise Thornton Wilder, Gladys Schmitt, Alan Paton, C.P. Snow, C.S. Lewis, J.R.R. Tolkien, and Charles Williams falls short of what such estimable authors deserve. It is worth reading for the overall survey of the works of some writers whose hopeful but hard-headed estimate of man's condition is compatible with Christian experience (in contrast, the works of such literary craftsmen as Hemingway and James Jones seem to be skillful but dark fantasies of wish fulfilment), but be advised that the works examined are more rousing than Mr. Fuller's reverential and dutiful essays indicate. (Order from Random House, 457 Madison Avenue, New York City 10022; \$3.95)

♦ For everyman "that liveth:" *The American Way of Death*,



The 1963 autumn bookmark, somewhat reduced. Two greens on granite stock. Rate: 35c a packet of 25, or \$1.00 for three packets. A convenient order form may be found on next-to-the-last page.

by Jessica Mitford, a dander-raising and purse-shutting exposé of commercial burial practices, developed by undertakers (once known as "the dismal trade") for no reason other than profit, and allowed (if not encouraged) by living Americans who want to do the right thing but do not know what that might be. Miss Mitford demonstrates in plain language that current "custom" has been developed within living memory and has neither hygiene, tradition, religion, psychology, nor common sense to recommend it. (For instance, autopsies to advance medical knowledge may not be done without the sometimes hard-to-win consent of the kin, but commercial embalming to advance the fortunes of the undertaker is commonly done without permission of the family or the clear authority of the law—another illustration of the old American principle that a thing cannot be entirely wrong if someone makes a buck out of it.) Miss Mitford tells all the reasons it now costs about \$1,400 to return the body of an adult American to the ground (indeed, her chatty book tells a great deal more than one needs to know) and how costs in some places can be brought down to a still-high \$150 or so. Death and taxes may be life's present inevitabilities, but both need extensive simplification and reform. In the case of burial

CANONS

"It shall be the duty of every Minister to see that music is used in his congregation as an offering for the glory of God and as a help to the people in their worship in accordance with the Book of Common Prayer and as authorized by the Rubric or by the General Convention of this Church. To that end he shall be the final authority in the administration of matters pertaining to music with such assistance as he may see fit to employ from persons skilled in music. It shall be his duty to suppress all light and unseemly music and all irreverence in the rendition thereof." — Canon 24 of the American Church

practices, the (surviving) individual can do something, if he is willing not to be herded along with the crowd and to ask some sharp questions of people seeking to prey on his grief. Miss Mitford has not written to serve the Church (although she quotes an American bishop at much length, the form she reproduces for the bequest of a body to a medical school seems designed to be used only by Unitarians),

but her book should be in every parochial and public library and read by every member of the parish and community—before death comes. (Published by Simon and Schuster, 630 Fifth Avenue, New York City 10020; \$4.95)

♦ Saving \$1.35 by cutting out this paragraph and sending it with your name, address, and \$3.60, to St. Paul's Church, 4945 South Dorchester Avenue, Chicago, Illinois 60615, for a monaural recording (\$4.60 for stereo) by Northwestern University's Canterbury Choir of "The American Folk Song Mass", composed and accompanied on the guitar by Ian Mitchell. The work is pretty good fun and has a lot of appeal for the youthfully-minded, particularly if they are not folk-music purists. Fr. Mitchell's Mass is by no means irreverent, but it is contrived and derivative; the "folk" never lived from whom it could have arisen naturally. It is sired by the Kingston Trio out of the off-campus coffee house, but while the fad lasts, one might as well enjoy it. (If one of the melodies in the Mass does not remind you of your favorite folk-song, you may find it among the several rather irrelevantly included on the second side to fill space.)

♦ *The Fire Next Time*, by James Baldwin, the former child evangelist who decided that if the dishonesty and lack of compas-

sion he found among "religious" people was Christianity, he wanted no part of it. Fortunately, he has kept the heart of the Faith: his book is the most eloquent sermon seen anywhere recently on Christian love—the real thing. Unfortunately, he has lost its Churchly container and is going to find his belief as hard to hand on as a handful of water. He addresses the book (a short letter and an essay from *The New Yorker* magazine) to his fifteen-year-old nephew, but the boy is growing up in a different world; the injustice which drives his uncle to anguish is more likely to drive him and his generation to anger.

It seems that the American nation is being pushed to come to terms just in time with the burden of darkness the majority of its citizens have forced a tenth of their brothers to bear; it can be only the providence of God that the crisis has come while a good many of those offended are still eager to forgive. Behind the forgiving are others (among them, the Black Muslims whom Baldwin examines perceptively) who want only vengeance; if we reject the former, we shall have to deal with the passions of the latter — and that indeed would be "the fire next time."

The trouble with accepting forgiveness from God or man is that to do so is to admit that one has been guilty. That is not

easy or painless. Neither is grudging or fearful acceptance enough; the individual Churchman must seek actively to make restitution for his sins and those of his fellows. Brave statements (like this one) are mostly beside the point; the question is, What can I do? (One answer is to get acquainted with the poor of the community—personally. Churchmen have too long left help and welfare to impersonal, inhuman agencies and programs. Another action is suggested by teachers who lately have gone into an area whose schools have been closed to some of its children for four years; the Church could send a kind of "peace corps" to such kids and to oth-

ers whose education has been substandard.) Committees and organization should be left out of it as much as possible; our present progress traces directly to a few college students who decided to buy a hamburger, even at the cost of going to jail.

The civil disorder which accompanies sit-ins and protest marches is a grave problem, but it should not distract a Christian, who presumably is guided by the Sermon on the Mount (St. Matthew 5-7). To those who disapprove riotous demonstrations, our Lord there says, "Resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." To those who want to go

MAKES-THE-HEART-GLAD DEPARTMENT

"I have been wrapped around *Unseen Warfare*, the EBC's spring 1963 Book-of-the-Season. I discovered that it contains eighty chapters and I took them two-a-day as my Lenten reading. I must say, I can't agree with your correspondent who thinks it out of touch with reality today. We get heroic doses of that strain of thought from people in these parts, and I have never been quite able to see the point, although I've honestly tried. It would seem that if something is true, it is "relevant", and that's that. I get a little out of patience with priests of the Church who go at man's situation as though there were no end or purpose to it. If we have nothing better to offer than merely to improve the state of this present life, we ought to get out of the way and let organizations better able to do that job do it." — Letter from a priest

into integration of our society gradually and to do so as little as the courts will allow. He says, "If any man will sue thee at the law, and take away thy coat, let him have thy cloke also." To those who resent persons who push for admission to private businesses and social centers where they are not wanted, He says, "Whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee" Our Lord was telling His followers to do more than asked when faced by *unjust* demands; what then should they do when the demands are for dignity and justice? Perhaps we cannot reform our society or our attitudes overnight, but we can do what the Apostles did when our Lord said to them, "Follow me." We can leave our dead traditions and old ideas and follow Him, right now. We formerly kept the matter well-hidden from ourselves, but now the call is clear. We cannot be sure it will come again if we say no, or even delay.

There is no need to go into what St. Paul said about all Christians being a new race, or what St. John said about love and liars. Our Lord summed it up in a few sentences reported in the 25th chapter of the Gospel according to St. Matthew: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That means that if, by

force or coldness, we keep one of our brothers away from the altar or the coffee hour, we might as well close the parish and go home: we have shut out Christ.

One student has said, "James Baldwin, you are not my spokesman;" but he is here a spokesman of the Christian heart, though he has rejected what he thought was the Church. An older and lighter woman wrote, "James Baldwin, you are not my judge;" but she would not have said so unless she had felt the weight of his judgment. You may wish to stay away from Baldwin's novels, which deal with the perversions of love, but read *The Fire Next Time*. It is about the rightness of love, and the shocks and pains in it are healing ones. (Published by Dial Press, 461 Park Avenue South, New York City; \$3.50)

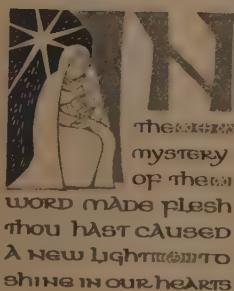


NEW VACATIONS

TIRE? WEARY? Want to get away from it all? Enter a monastery. Religious retreats have become increasingly popular during the last few years. Professional and business men, anxious to think through their family or business worries, are entering monasteries for two- and three-week stays. Generally they apply for rooms through their parish priests or write directly to monasteries.—*Parade*

once again

HILLSPEAK CHRISTIAN CARDS FOR CHRISTMASTIDE



63-1



63-2

ON CARD ONE, the *Chi Rho*, the first two letters of the name of Christ in Greek, is printed in orange and yellow on blue-gray stock. Card two has the legend, "In the mystery of the world made flesh thou hast caused a new light to shine in our hearts," inset with Madonna and Child, printed in brown and light green on ivory stock. Both cards are about $4\frac{1}{4}$ by $5\frac{1}{2}$ inches (envelopes a little larger), french fold, and are blank inside to allow generous space for personal messages. The fine quality paper is textured and has a deckled edge.

THE PRINTING is limited, and when it is gone, there will be no more. The price (\$2.00 for twelve cards and envelopes) barely covers cost and handling. Satisfaction is fully guaranteed, but orders received after 1 December may not be delivered before Christmastide. No names can be imprinted. See the handy order form on the next-to-last page of this issue of TAD.

DESIGNED ON GRINDSTONE MOUNTAIN
BY THE HILLSPEAK ART DEPARTMENT



ANGELS

ARE ANGELS "really real" to us? They are spoken of in the Bible all the way from the book of Genesis right on through the book of Revelation. In the Bible, the word "angel" is translated from Hebrew and Greek words which mean "messenger;" in English, the word usually denotes a supernatural being who is distinct from God, who is attendant upon Him, and who is His messenger.

A common title of God in the Old Testament is "Lord of hosts"; the hosts are the holy angels. One of the Old Testament lessons for the Feast of St. Michael and All Angels (29

September) is the lovely story in II Kings 6. Hearing that Elisha, the man of God, was in Dothan, the King of Syria surrounded that city by night with his chariots and horses — "a great host." Elisha's servant went out early in the morning, saw the great army, ran back to his master and cried, "Alas . . . what shall we do?" The prophet told him not to be afraid because "they that be with us are more than they that be with them." He prayed to God to open the young man's eyes, "And the Lord opened the eyes of the young man, and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha." The prophet had the protection of God's holy angels.

Our Blessed Lord had firsthand knowledge of the holy angels. He speaks of them sharing in God's joy over even one repentant sinner (St. Luke 15). They are the reapers of God's harvest at the end of the world (St. Matthew 13). The children's guardian angels in heaven "do always behold the face of my Father which is in heaven" (St. Matthew 18); the guardian angels are most likely

"angels of the Presence" like Gabriel (St. Luke 1), which shows how precious each child is in God's sight.

We know that angels have a conspicuous place in the story of our Lord's birth and resurrection, as well as in other events of His earthly life — the temptation in the wilderness and the agony in the Garden of Gethsemane.

In the face of all that the Bible has to say about angels, may it not well be ourselves who are at fault if they are not very real to us? The Sadducees did not believe in angels (Acts 23), but then they were the wealthy aristocracy from whom the high priest was selected: they were content with what the present life had to give, and they prided themselves on their wisdom: St. Paul said, "Let no man deceive himself: if any man thinketh he is wise among you in this world, let him become a fool that he may become wise. For the wisdom of this world is foolishness with God." Anyone tempted to think it foolish to believe in the angels should ponder those words, and bear in mind the Apostle's other words, "For we know in part." At the least, he should take seriously what our Lord has to say about the holy angels.

The Collect for the Feast of St. Michael and All Angels says that God "ordained the services of Angels and men in a

wonderful order", and in the Collect we pray "that as the holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth". If that were our earnest prayer, there would surely be a very speedy end of party strife, desire for pre-eminence among our fellow Christians, and fear of being ousted from our comfortable, exalted positions. There would be an end of "those true miseries of life: self-assertiveness, self-complacency, self-occupation, self-indulgence."

May the holy angels become more real to us this Michaelmas-tide* than they have ever been before, and may we be more aware of, and ever more desirous of, the wonderful help and protection which God has ordained for us in and through the angels. — Taddled from the Bishop of Delhi (The Church in India, etc.)

*29 September is also known as "Michaelmas" from the Mass of St. Michael's Day, and is quite popular in England, where goose, being in its prime at that time of year, is the roast proper to the feast day. There, formerly, tenants who wished to keep in good favor with their landlords would bring them a goose at Michaelmas:

And when the tenauntes came to
paie their quarter's rent,

They bring some fowle at Mid-
summer, a dish of fish at Lent,
At Christmas a capon, at Michael-
masse a Goose;

And somewhat else at New-Yere's
tide, for fear their lease flie loose.

EXAMINATION

EACH YEAR my duties as an Examining chaplain increase my concern over the failure of the American Church's seminaries to teach the subjects which Canon 29 requires their graduates to have mastered before they may be admitted into Holy Orders.

This year in our diocese we examined men from four seminaries of the Church. All of them were found to be lacking in several subjects outlined in the Canon. All four seminaries are recognized by the Church, but they simply did not teach those subjects! Moreover, the quality of teaching in all subjects left much to be desired. Our diocese gives the same examinations to all candidates, for both the diaconate and the priesthood; the only difference is that would-be deacons pass with a lower grade.

One of the candidates for the diaconate was not a college graduate and never attended seminary, but he made a far higher grade in both history and Bible than any of the men from seminaries. The candidate is no freak of nature; he is merely a simple, sincere Churchman who wants to be well prepared to do the work of his order.

The problem has been accurately stated by one seminary instructor who says that our

seminaries are not priest factories but graduate schools. The situation, again, is contrary to the Canon, which sets forth clearly the purpose of seminaries. We need graduate schools of theology and priests who have been informed by them; but the purpose of the three years of seminary ought to be the training of men to exercise the priesthood of the Church.—Taddled from *The Living Church*



PRIZE

The Anglican Digest will award a prize of ten dollars to the person who best improves the proposed Proper Preface for Thanksgiving Day (see Prayer Book, pages 77-79, for other Proper Prefaces):

BUT especially now, after the return of seed-time and harvest, that thou has been pleased to preserve to our use and enjoyment the kindly fruits of the earth and all other comforts and conveniences of this life, whereby our bodies have been sustained and strengthened towards a new and larger life in Jesus Christ our Lord. Therefore with Angels, etc.

Entries should be in TAD hands by 1 January 1964.

BURIALS

✠ Mrs. George Donegan, widow, mother of a Connecticut priest and of the Bishop of New York, with whom she long had lived; from St. James' Church, Manhattan.

✠ Trowbridge Callaway, 80, graduate and later trustee of St. Paul's School, Concord, Diocese of New Hampshire; longtime Manhattan and international investment banker who helped in the reorganization of the New York Stock Exchange in the late thirties; from St. John's Church, Cold Spring Harbor (Diocese of Long Island), of which parish he was warden.

✠ Bruce Lancaster, 66, who began writing only at forty but was working on his twentieth book at his death (best sellers: 1939's *Guns of Burgoyne* and *The American Heritage Book of the Revolution*, for which he wrote all but one of the chapters of the text), who said he wrote according to an old New England recipe: "Stir until tired"; from Christ Church, Hamilton, Diocese of Massachusetts.

✠ Andre J. Perry, who with his father and grandfather were the Diocese of Fond du Lac's only treasurers; from St. Paul's Cathedral Church.

✠ Lilian Leale, spinster, 91, daughter of the first physician to reach President Lincoln after he had been shot; from the Church of the Heavenly Rest, Manhattan.

✠ Mrs. Donald Skaife, 89, who made and embroidered vestments (most of the work was done on a billiard table in her basement) for Colorado churches and bishops for sixty years; from St. Mark's Church, Denver.

✠ Van Wyck Brooks, 77, literary historiographer and biographer as well as translator, whose *The Flowering of New England* won the 1937 Pulitzer prize for history; from Saint Mark's Church, Bridgewater, Connecticut.

✠ Edgar Montillion (Monty) Woolley, 74-year-old bachelor, whose boyhood in his father's Times Square and Saratoga Springs hotels brought him into the company of just about every theatrical and social celebrity of the era; after several years on the Yale drama faculty, his friendship with Cole Porter led him into directing, and, once established on Broadway, his acting third role, "The Man Who Came to Dinner", made his white beard and flaring moustaches familiar everywhere; from Bethesda Church, Saratoga Springs, Diocese of Albany.

✠ Harold Stanley, 77, forty years an investment banker (Guaranty Trust Company of

New York, J.P. Morgan & Co., Morgan Stanley) before his retirement in 1955; in the late forties, after a lengthy anti-trust trial against seventeen large investment houses for which he was a chief witness, the federal judge paid special tribute to his "absolute integrity"; from St. James' Church, Manhattan.

✠ Mrs. A. Felix du Pont, Sr., 77, widow, educated at the Community of St. Mary's convent school at Peekskill, Diocese of New York, and who gave her home at Rehoboth to the Diocese of Delaware for a conference center; from the chapel of St. Andrew's School, Middletown, Diocese of Delaware.

✠ Century Allen Milstead, 62, All-American Tackle at Yale in 1923, who was given his unusual Christian name because he was born (in Allegheny, Pennsylvania) on 1 January 1901—the first day of the twentieth century; from St. John's Church, Pleasantville, N. Y.

✠ Henry Rector, 77, retired Little Rock attorney and Chancellor of the Diocese of Arkansas for forty years; from St. Thomas' Church, St. Petersburg, South Florida.

✠ Benjamin Dunlap Dagwell, 72, IV Bishop of Oregon (1936-1958); from Trinity Church, Portland.

✠ Wesley Creveling Bowers, M.D. (otolaryngologist — physician to ears and throats), 82, associated with Manhattan's St.

Luke's Hospital for over fifty years; from St. Bartholomew's Church, New York City.

✠ Mrs. Frederick Foote Johnson, 84, widow of the IV Bishop of Missouri; from Trinity Church, Newton, Diocese of Connecticut.

✠ Richard Derby, M.D., 82, Long Island surgeon and son-in-law of the XXVI President of the United States; from Christ Church, Oyster Bay (where over a thousand persons gathered on 4 April 1913 to cheer the father of the bride).

✠ Eric Milner-White, 80, since 1941 Dean of York, who saw three Archbishops of York enthroned in the old Cathedral Church of St. Peter, commonly called York Minster; who said he came there as a lover and who saw that everything there — music, worship, ornamentation—was done to the Glory of God; who served his city with good work and example and his world - wide communion with sound liturgical scholarship and devotional writing (*A Procession of Passion Prayers* [1950], *My God My Glory* [1954]); from the minister church.

✠ (Nicolas) David Moorsom Graham, 46, a monk of the English Community of the Resurrection and Prior of the London House since 1961, brother of the present Superior; from the monastery chapel in the twelfth year of his profession.



DARK DAYS AND LIGHT



The month of November often seems sombre with the coming of cold days and darker evenings. Small wonder that men of poetic feeling have often seen there a symbol of the shadowy and transitory character of human life! That feeling is gathered up on the last Sunday in the Church's year in the first lesson at mattins when the words of Ecclesiastes tell us that all is vanity and bid us remember the days of darkness for they are many.

Such intimations of nature and poetry are for us Christians reinforced by the plain warnings of our Lord. It is right for us to ponder and ponder again that life is short, that pain is inevitable, that all our ambitions have an end, and that there is the certainty of death and judgment. In a sentence our Lord sums it up: "the night cometh".

'When we have thus pondered, and November is a good time for such pondering, we are ready to see the stream of radiant light that pierces through the dark—the light of All Saints' Day with which November begins.

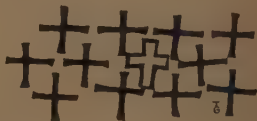
There is something about man, and man's glorious possibilities, which breaks into the gloom. We remember that in New Testament usage "the Saints" are all Christian people, set apart in their baptism and endowed with the Spirit of God. Let that never be forgotten; but Christendom has held in honor men and women of pre-eminent Saintliness: it is they whom All Saints' Day commemorates. It is they who cast the ray of light that pierces the fogs of November and the shadow of this world. Wherein does their character as Saints really lie?

Many who read these words will remember people of whom it seemed natural to say "he was a bit of a Saint" or "she was a bit of a Saint". What was it that made you say that? It was not just that someone was full of virtues — though a Saint always has virtues. It was not just that someone did a lot of good in the world — though a Saint always does good. Rather is the Saint one who is so near to God and so humble towards God, that God is made real and

near to those who know him. If the Saint has many virtues, they do not make him proud, for he is reaching out humbly to a perfection far beyond them. If the Saint has failings — and they may be many and bitter — they so humble him that God is made very near in the midst of them. With his unselfconscious humility the Saint has both a sensitivity towards the troubles of the world and a serenity which brings healing to them. There is about him a touch of heaven in the midst of our down-to-earth daily existence.

Such are the men and women for whom Christendom praises God on All Saints' Day; some of them known in the annals of history and some of them known only to those who felt their immediate influence. The world at large is apathetic about them, for while goodness is admired and those who do good in the world evoke gratitude, the words "Saint" or "Saintliness" seem remote and repellent; yet it is Saintliness that is able to pierce through indifference and apathy and win victories for God. The tragedy is that it sounds to many to be a thing of stained glass windows whereas it is really a thing of plain human life. It sounds like a self-conscious matter, whereas its whole essence is utter self-forgetfulness in love for God and man. Our average decent standards of goodness can keep us go-

ing for a while, but they can never work miracles for God and they can never pierce through the November gloom when it settles upon human life. All Saints' Day recalls us to those who were lights in a dark world, and it tells us of our fellowship with them in Christ and of our calling to be like them. We have no other calling as Christians apart from the calling to be Saints. In the last resort the only alternatives for us are the light of All Saints' Day and the darkness and fog of November.—
The Archbishop of Canterbury;
taddled from *Diocesan Notes*



BURIAL OF A PRIEST

So he went out,
Bells clear ringing
Above organ music
And the choir singing
In slow procession:
Cross shining,
Censer swinging,
And fair boys bearing
lit candles.
Out into the November day
Of pale sunshine, frosty air,
And skies blue as Mary's
mantle.
A day of grace for such
a going forth.

—H.W.

QUARTER WATCH



Last Saint Mark's Day, three sisters of the Community of the Transfiguration

(mother house: Glendale, Ohio) celebrated the 45th anniversary of their life professions; on the following Feast of St. Peter and St. Paul, Sister Esther Mary was elected to be the new Mother Superior. ¶ A small tower of St. Peter's Cathedral Church, Likoma Island, Diocese of Nyasaland, was toppled and a larger one damaged during a late spring earthquake. The Bishop of the central African diocese was lately in the United States and British Isles; he took home enough gifts to retire the long-standing \$115,000 diocesan debt. His cathedral church is large but gemlike; it shelters 1,500 worshippers on an average Sunday. ¶ The former Headmistress (for twenty years) of the Annie Wright Seminary, Tacoma, Diocese of Olympia, and daughter of the IV Missionary Bishop of Nevada is the new Headmistress of the Bishop's School, La Jolla, Diocese of Los Angeles. ¶ Perhaps the earliest New World celebration of the Holy Eucharist according to Anglican use was 2 September 1578 when the Rev'd Robert Wollfall landed with Martin Frobisher in the Hudson Bay area. It is recorded that

the chaplain, out of his concern for the lost souls in North America, had "left a good living and virtuous wife in England." ¶ The Diocese of Texas is putting up six new buildings (cost: \$65,000) at its 35-year-old conference center, Camp Allen — the first part of a ten-year, \$350,000 program to double the camp's present 106-person capacity. ¶ The Archbishop of Canterbury addressed



a group of Roman priests and scholars at Belgium's Louvain University (and called on the Primate of the country's Roman Church); and a priest of the American Church recently conducted a quiet day for some Roman priests in Texas. ¶ Suspicions confirmed: *Sixth Graders Take Over at Cathedral Church* — headline in diocesan paper. ¶ One "Great Gildersleeve" of television fame, Willard Waterman, is a member of St. Michael and All Angels' Parish, Los Angeles, California. ¶ The autumn Embertide selection of the EBC (see page two) should encourage Churchmen, when the pre-Advent "Christmas mailings" for various brands of "boys' towns"

begin to arrive, to remember the noble work of their own communion. Three which take care of boys from all over are: St. Francis Boys' Homes, Box 366, Salina, Kansas 67401; St. Michael's Farm for Boys, Box 325, Picayune, Mississippi 39466; and Boys' Home, Covington, Virginia 24426. See also your diocesan publication for local projects of the kind, and do as the Bishop of Montana urges: "Ring those bells — Episcobells for Episcopal boys' towns."

¶ The day after the Feast of St. James, fourteen members of the boys' choir of Michigan's cathedral church left Detroit, the see city, for a month in the British Isles, during which they sang with the choir at the Cathedral Church of Christ, Canterbury, on the Eve of the Transfiguration. ¶ Have you prayed for your bishop lately?

¶ The Orthodox Church in the Soviet Union has 240 students

in its graduate seminary in Moscow, a lesser number in its Leningrad seminary, and some 300 men studying for the priesthood by correspondence. ¶ The Bishop of Northern Michigan will retire next year as required by the American Church's canon concerning age. ¶ The Diocese of South Florida has developed a fairly churchly-looking little pre-fabricated chapel which includes a nine-by-nine sacristy, a nine-by-twelve office, an adequate kitchen, and space for half - a - dozen church school classes; it costs about \$22,500 fully equipped and can be set up elsewhere when its first congregation is able to join the buildings race in earnest. ¶ In St. James' Church, Wilmington, the Bishop of East Carolina recently solemnized the marriage of his daughter to a Harvard law student. ¶ Seven out of ten American priests were ordained before they were thirty; one

CORRECTION CORNER

Morehouse-Barlow Company is selling *Mirfield Essays in Christian Belief* at \$5.00, and not at the price mentioned in last summer's TAD.

"*Bryn Mawr* is Welsh (not Welch) for 'big hill'. In my native Wales where we prefer to give our homes names instead of numbers, *Bryn Mawr* is a very popular choice. It may be inspired by the proximity of anything between a molehill and Mount Snowdon"—from a letter.

third of the Church's parish priests are in their thirties, over half are under 45. Some 43 percent of American priests have belonged to other religious bodies, but about fifteen percent of them are sons of bishops or priests. Over a third come from families which do not belong to the Church. Less than half have had any occupation other than preparing themselves for and

REMEMBER THE CHURCH
IN YOUR LAST TESTAMENT

serving in the priesthood. ¶ It was not generally reported how narrowly a tornado last spring missed the main buildings at St. Gregory's Priory, home of the American Church's Benedictines near Three Rivers, Diocese of Western Michigan. The twister came across St. Joseph's Lake on the priory grounds, breaking and scattering the guest raft in passage, and roared along a small draw between the new barn and the monastery proper, which are only 85 yards apart. Most of the monks went on with their work, but one was in the carport watching the storm, near to its path before a more cautious brother rushed out and hauled him into the basement-garage. Meteorologists who swarmed over the area the next day decided that the Priory avoided damage when the funnel rolled over on its side as it came off the lake (some

200 yards away) and so diffused its force. The monks, still unexcited, knew whom to thank.

The organist of St. Luke's Church, Evanston, Diocese of Chicago (Illinois), is the first American musician to be given the Archbishop of Canterbury's Diploma in Church Music. Since its institution in 1936 only 31 diplomas have been awarded.

¶ A parish in the Province of Washington (D.C.) sends all the loose offering in its plates Sunday by Sunday for work outside the parochial bounds, answers those who ask, "Why should we spend so much outside the parish when there are so many things we need?" like this: "In a world shot through with misery, where most human beings have had no opportunity to develop physically, mentally, or spiritually, it is hard to distinguish between the immorality which spends \$40,000,000 on a motion picture and that in an average parish which spends most of its time, money, and concern on expanding its already-plush facilities." ¶ Have you prayed for your priest lately? ¶ The Diocese of California ended 1962 with \$23,974 in pledges unpaid by its parishes and mission. ¶ A priest of central Australia's Brotherhood of the Good Shepherd recently was given a new utility vehicle, plans to drive overland to every cattle station and settlement in his

rugged 100,000 square-mile parish. He hopes to establish mission stations at selected homesteads and to return every three months to minister to his people.

The Director of the young College of Church Musicians, Mount Saint Alban, the cathedral grounds of the Diocese of Washington (D.C.), was made a Fellow of London's Royal School of Church Music in the presence of the Queen. ¶ The Bishop of Arkansas' son and namesake at the University of the South (Sewanee, Tennessee) has won a 1963-64 Woodrow Wilson Fellowship. ¶ The Rev'd Roland F. Palmer is once more the Canadian Superior of the Society of St. John the Evangelist; the Ontario Cowley Fathers are putting up a stone administration building and planning a new guest house



with the help of last summer's bequest from the estate of Gerald Larkin, late President of the Salada Tea Company. The community also was made administrators of Mr. Larkin's foundation fund for charitable purposes. ¶ In its first 101 years, the Diocese of Tennessee

had only three bishops. ¶ Personal to the Powers-that-be: *The Episcopalian*, "the officially sponsored, independently-edited national magazine for all Episcopalians," is sending out to "advertisers" a little leaflet trumpeting "the largest circulation ever achieved by *any* national consumer-religious magazine". The contradiction between national consumerism and Christian religion may explain why the magazine has been almost unreadable, but that's not the worst. The hard-sell at leaflet's end exhorts us advertisers to "pin down your share of this multi-million dollar market! Get the facts about this responsive prestige market. Write for brochure which outlines educational levels, income brackets, home and car ownership and many other vital marketing statistics. EPISCOPAL FAMILIES *have MORE AND THEY spend MORE!*" Who in hell (that seems to be the most probable place of origin) is responsible for such a pitch, as though advertisers did not have offendable souls? What is a pagan or non-Church business man to think when he sees an "officially sponsored" organ of the Church misrepresent the Body of Christ so blatantly? It is tragic when Churchmen fail to see the connection between their Sunday worship and their Monday business practices, but when an agency expensively-promoted to

"serve the Church" does the same and so unfeelingly, it is simply maddening. The brochure now stands in the way of converting the businessmen to which it was sent, but can't someone convert the Churchmen who let it be sent out? ¶ The Bishop of Louisiana recently licensed seventy lay readers; each man had completed a study course and an examination. ¶ A parish bulletin opined that God does not call Christians to a playground but to a battleground; a teacher quickly observed that a playground can become a battleground very suddenly. ¶ The Bishop of San Joaquin (one of the four dioceses within the State of California) has been ailing: a bit of a heart flare-up. ¶ California's oldest retired teacher, who was educated at a Church girls' school in Kansas and long has been active in the guilds and organizations of St. Cross Church, Hermosa Beach, recently was confirmed by the Bishop of Los Angeles. She is 104. ¶ In two semesters of campaigning, the Church's 106-year-old University of the South (Sewanee, Tennessee) has raised \$2,500,000; the Ford Foundation is giving one dollar for every three raised (up to a maximum grant of \$2,500,000) before autumn 1965. ¶ The Bishop of Louisiana recently made twin brothers deacons; they had graduated from different semi-

BIRTHDAY?

If your birthday falls between the last autumn Ember Day, 21 September, and the last winter Ember Day, 21 December, you may wish to renew your subscription to *The Anglican Digest*. (See last page for convenient form.) The suggested manner of renewal avoids expensive and often annoying solicitations. Happy Birthday!

naries. ¶ Some parishoners of St. Luke's, Evanston, Diocese of Chicago, have transcribed and published *The Hymnal 1940* in Braille; also available are the Psalter, the Catechism, *The American Church News* magazine, and other matter. The Rev'd H. J. Sutcliffe, 1155 East 32 Street, Brooklyn, New York 11232, has the information. ¶ "To [the bishops], and to them only, has our Lord given the authority to explain the Faith, minister the Sacraments, and rule His Church." — *His Dominion*. ¶ Wanted: a no-longer-used oriental rug (8 x 4 to 10½ x 5½) to go in front of the temporary altar in St. Mark's Chapel, Hillspeak. ¶ For the first time in 54 years, Grace Church Parish, Louisville, Diocese of Kentucky, has a new

treasurer. ¶ The former Rector of St. James' Parish, Wichita, Diocese of Kansas, has been consecrated the first Suffragan Bishop of the Diocese of Oklahoma. ¶ The Bishop of Pennsylvania retired last July: the present Bishop Coadjutor became the Diocesan. ¶ Saint John's Military School, Salina (Western Kansas), has put up an \$80,000 building to house its library and some extra classrooms.

A 53-bell carillon (whose \$150,000 cost was willed by a Churchwoman in 1949) and ten bells for change ringing (\$24,000 worth: six memorials and four thanksgivings) have been installed in the abuilding tower of the Washington (D.C.) cathedral church. The bells range from twelve tons to fifteen pounds, all together weigh some seventy tons, were cast in England, received at the port of Baltimore by the Governor of Maryland and the mayor of the city, and met at the cathedral close by the Bishop of Washington and the British ambassador. ¶ A layman once commented on the election of a priest to be consecrated bishop, "When the 'lot fell on Matthias,' it did not require nine ballots." ¶ If the address shown on the last page of this issue is wrong or incomplete in any way, or if you will move soon, you are urgently asked to correct it and mail it to TAD. The Post

Office charges a dime to notify us of an address change. Since over 6,000 TAD readers move between issues, keeping up with them quickly becomes expensive and burdensome if they do not supply the necessary information in advance. Readers outside the USA are especially urged to give TAD their new addresses because foreign postal services don't. ¶ In St. Luke's Church, Montclair, Diocese of Newark (N.J.), the Bishop of West Missouri recently solemnized the marriage of his daughter to a Manhattan banker. ¶ The Church Life Insurance Corporation (owned by the Church Pension Fund) wrote almost \$5,000,000 in policies last year, a ten percent increase over 1961. ¶ "We enclose payment for *The Christian Mind* (the EBC Book-of-the-Season for autumn 1963): it frightens me good"—from a letter. ¶ The Diocese of Oregon has three hospitals: the 175-bed one in Medford has recently added a \$40,000 intensive-care unit. ¶ During the summer past, more than fifty bishops from over the worldwide Anglican Communion attended the episcopal laboratory sponsored by the Canadian and American Churches at ETS, the theological seminary in Cambridge, Diocese of Massachusetts. ¶ With Divine permission and human endeavor, the next issue of TAD will be sent out during the winter Ember Days.

ALL PURPOSE COMMUNICATION FORM

the episcopal book club

eureka springs, arkansas 72632

- ☐ Send me again full information about the Episcopal Book Club.
- ☐ Enroll me as a continuing member of the EBC. I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed to be "positively sound" and "entirely interesting", (c) the cost of each selection averages only slightly over \$3.00, plus postage, (d) if I do not wish to keep any "Book-of-the-Season", I may return it within 10 days after its arrival, otherwise I am to pay for it by the end of the month, and (e) I may cancel my membership at any time upon notice to the Episcopal Book Club.
- ☐ Begin by sending me the 1963 autumn selection FATHER BOB AND HIS BOYS at the special price of \$3.25 (to EBC members only) plus 15c postage.
- ☐ To save time and money, I am enclosing herewith \$12 to pay for a year's selections in advance. I understand that credit will be given for any selection promptly returned. \$_____

CHRISTIAN CARDS — BOOKMARKS

Send me _____ packets of HILLSPEAK CHRISTIAN CARD 63-1 (Chi Rho) as shown in this issue of TAD. (Rate: \$2.00 for twelve cards and envelopes. Postage paid. See note below.) . . . \$_____

Send me _____ packets of HILLSPEAK CHRISTIAN CARD 63-2 (Madonna and Child) as shown in this issue of TAD. (Rate: \$2.00 for twelve cards and envelopes. Postage paid. See note below.) . . . \$_____

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